1: Junod M-5 (1895-1909) 1927 Thonga

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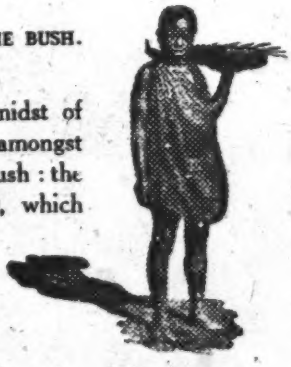
of a little bit of wood, and when the bird puts its beak into the bait, it is caught round the neck by the string. On the borders of the lake of Rikatla, boys used to catch even big birds with these traps. They set many kinds of snares. One is a cage made of sticks of palm marrows which shuts automatically when a bird enters and eats the grain by which it has been attracted. They sometimes build two walls of sticks planted in the soil and converging to the same point, where they reach a little door provided with the trap. Hares are sometimes caught in this way. They follow the wall, and when they go through the door, they tread on a hurdle which is connected with a bent rod : the rod springs back and the hare is caught.

4) Learning the science of the bush.



Phot. C. Liengme.
A Thonga boy.

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This life in the velt, always in the midst of Nature, develops the power of observation amongst the boys. They know everything in the bush : the big Psyche caterpillar (Eumeta cervina), which hangs from the nembe-nembe shrub (Cassia petersiana) like a little bundle of sticks, and which they call *mahambanindlwane*, " the one who walks with his house ;" the big Carabid beetle which appears with the first rain, the Anthia alveolata, marked with large hollows on the elytra and which is therefore named " the son of the smallpox ." Indeed I found in Rikatla a boy who knew that a certain white cocoon found on the branches of the nkanye tree (Sclerocarya caffra) gives birth to the splendid green Queen Moth (Argema Mimosae).

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Having collected beetles and butterflies extensively for years, I have had an opportunity of recognizing the power of observation of these boys, who were my best hunters! Of course they particularly appreciate things edible... especially the *shitambela*, a big Bupresta beetle which they roast and suck.

685 343 151 625 has been pulled up and the sand nicely smoothed down, so that any traces of a thief would easily be seen. He will possibly be recognised at once by the trackers, owing to some peculiarity in the marks on the sand, the foot-print of each individual being more or less known ; clever detectives can even ascertain the height and gait of a man from the length of his stride! If there are no peculiar marks in the foot-prints, the trackers will follow them and reach the village where the thief lives. They will perhaps take him by surprise in his hut. If the matter cannot be settled by the headman of the village and has to be brought before the chief, the guilty party will be fined as much as two, three or even five pounds sterling (Tobane) (1).

When detectives have been unable to trace a thief, they assume a philosophical attitude and say : "Only wait. A man who has stolen will steal again, and you will catch him another time!"

643 687 *Revolt against the decisions of the chief's hubo* is very rare. Should any person take the part of a condemned man and encourage him to oppose the decision of the Court, he will be beaten with a shambock on the square of the capital. "U onhi hubo," "he has spoilt the Court!" Moreover he may have to pay a fine of £ 2. (Mankhelu.)

643 835 224 701 *Answer to some of Professor Frazer's questions on Government.* There are no separate chiefs for war and peace. But in time of war the great induna, who is the Commander-in-chief of the army, directs all military operations. — The chief is never required to marry his own sister or daughter. The only similar case of which I have heard, is that of a hunter who must have sexual relations with his daughter before going on a hunting trip (Part IV).

643 778 — The king's mother does not hold any special office.— The chief does not keep any portion of his deceased predecessor excepting the nails and hair used for the mhamba (See page 386 and part VI.)

538 (1) The following interesting couplet in two sentences aptly describes the thief :
Shishlungwa rendjeletane ? — The crown on the hut nicely rounded ?
Mangatlu a psha ritiho... — The hawk burns his claws...
The thief is like a crown on the top of a hut. He is a lazy person, he attitudinises and will not work. Evil will befall him, as with a hawk who tries to snatch the meat that is roasting and burns his claws !

224 Let me first mention some of the *social rites* connected with
422 hunting.

When a man finds *a dead animal* in the bush, if it is not too heavy, he can hoist it on his shoulders and take it home to eat. We know that Natives are not afraid of eating dead meat and enjoy an extraordinary immunity from its dangers. But if it is an elephant, for instance, the man who has found it, perhaps by following the vultures which gather round the dead body, will first carefully examine the soil all round the beast to be sure that nobody has seen it before him. If no footprints are to be seen, he cuts a piece of meat, places it on a fire and eats to his heart's content. Then he cuts off the tail (tjoba) of the animal and runs home to call his fellow-clansmen. The tail is his "means of notification" (bika) ; they all rush to the spot, cut off the limbs and carry them to the village. Should the animal have fallen in a country which is not that of the finder, the latter will give the owners of the land one of the limbs and the ribs which were in contact with the ground (1).

● 151 To find a dead animal is not a common occurrence. Generally
224 the hunter meets with *living game*. He at once sets off in pursuit with his dogs. He may pursue the animal for hours, or even days. My friend Spoor. (I. p. 7), though suffering from asthma, often succeeded in killing an antelope which had been overcome with fatigue and was found by him lying asleep. But he may often have to start without having seen anything. *The study of footprints* is then of paramount importance. In the sandy plains

(1) The Nkumba clan, 10 Kil. north of Lourenço Marques, lost its independance on account of a dead elephant under the following circumstances. One of the men of this clan had found a dead elephant. He at once cut off the tail and went to the village of the chief to "bika." Whilst he was away a troup of men of the Libombo clan, settled some kilometers further north, came to the spot. They put an axe into the animal's rectum, and when the Nkumbas arrived they said to them : "This beast is ours ! You have cut off the tail, but we had put our axe into its rectum long before." And a big warrior took the axe out triumphantly. The Nkumbas said "goo," i. e. they were greatly embarrassed and answered : "You lie ! We had cut off the tail before you came !" — "Not at all," answered the Libombos ! "Our method of appropriating a dead animal is to put an axe into its rectum." This led to a fight in which the Nkumbas were defeated, and later on, one of them having died and been buried in their sacred wood (ntiñwen), the Libombos dug up the corpse and threw it away. The poor Nkumbas were obliged to bury it in another place : they had lost their country !

of the coast, antelopes leave well marked traces in the soil. A hunter starts at 8 a. m. and notices that the footprint is of a dark colour ; this shows that the morning dew has fallen into it ; therefore the footprint was made during the night, some hours before. If the edges of the print are sharply cut, this means that the animal passed in the early morning, when the sand was still a little wet and firm, whilst if the edges are irregular or have crumbled down, it is a sign that the print was made at noon, when the sand is quite dry and loose. The Rev. A. Aubert living in the Maputju country, who often questioned hunters on the subject, told me that these men had wonderful skill in drawing their conclusions at a glance, apparently without any reasoning process. It is evident that the reasoning process must have taken place at some period, but it has become almost instinctive : the sight of the footprint immediately gives the hunter the information required. They are even able, when on the track of two antelopes of the same kind, to state which are the footprints of the male and which those of the female, the latter being generally somewhat smaller.

When the soil is hard, or clayish, there may be more difficulty. The hunter will observe the depth of the footprint ; if it is deeply marked, this shows that the earth was wet and soft when the animal passed ; therefore it was in the early morning, just after the fall of the dew. Or he may notice that a stone has been displaced and turned upside down by the antelope's hoofs ; should the upper side of this stone be wet, the displacement took place before the dew fell. On the contrary, should it be dry, the stone has just been moved and the animal is not far off. The Rev. P. Rosset, who was once led in an eland hunt by an experienced "phisa", told me that the man was all the time muttering volubly, talking to himself in a low voice, interpreting to himself all the signs he observed and drawing his conclusions without taking any heed of his white companion (1).

(1) Native children begin very early to learn the science of footprints. They notice the peculiar aspect of the footprint of all the inmates of the village and are soon able to recognize them. They even connect them with their respective ways of walking, which is indicated by the footprints being turned more or less outwards.

192 *khempfa*, he sits down very tired ; *yinti*, he stands listening attentively, etc.

The *facial expressions* are minutely described by a great wealth of such words : a man says : *langu*, he looks at something ; *lori*, with attention ; *dloto*, intently, and for a long time ; *pari*, with anger ; *dlanya*, with kindness.

Let us take another step forward and we shall find another category describing the *state of mind*, the feelings of the heart, which are also phenomena of vision in as far as they correspond to given attitudes of the body or to certain expressions of the features. A man says *gee*, he is happy ; *kono*, he fears ; *nkwi-nkwisi*, he is in a bad humour ; *doko-doko*, he covets ; *punavuna*, he has pity.

By means of such adverbs *phenomena of Nature* and even *abstract ideas* can be described. Heaven says, *mphu*, it becomes dark ; *dzunu*, the day breaks ; the smoke says *tobi-tobi*, it ascends to heaven ; the water, or the rays of the sun, say *lululu*, they begin to feel warm ; the fire says *lasi-lasi*, it is seen flickering far away.

Abstract ideas. Men say *bi* or *kutlu*, they are all killed, to the last one (total destruction) ; somebody says *kwemetelo*, he does not attain his end, etc.

[124] The list of descriptive adverbs which I have collected comprises more than 250 of them. Most of these were obtained in the following way. When teaching my pupils the Bukhaneli, viz., the Grammar of their own language — which I always found a very interesting and useful subject of study for them — I asked each of them to write down at once 50 of these strange words. Without hesitation they complied with my demand, one of them writing as many as 70. Almost all of them were different. This shows the extreme wealth of the language in this respect. It is no exaggeration to say that, in Thonga, there are ten, perhaps twenty times as many descriptive adverbs as those quoted by my 151 pupils. In dealing with the characteristics of the Thonga or 192 Bantu mind, I think they are worthy of close consideration. These thousands of words, instinctively formed to express the impression made on the brain by any kind of phenomena, prove the existence of a wonderful power of description. The Bantu

151 192 mind is extraordinarily sensitive to any shock from without, and it finds a way of expressing this sensitiveness by picturesque words which give an extraordinary interest and colour to speech. Bantus are far superior to us in this respect, and that is why so few Europeans can really learn to use these descriptive adverbs properly (not to mention those who look upon them with contempt!) And this is one of the signs of what I do not hesitate to call the literary sense of the Bantu mind!

In the first edition I asked the question: Are these descriptive adverbs confined to the Thongas or are they to be found in other Bantu languages? The knowledge which I possessed in 1910 gave me reason to suppose that they were indeed to be met with in at least a great number of these. Torrend in his *Comparative Grammar* quotes some of them from Kafir and Senna and refers to a whole list compiled by the Rev. A. Hetherwick in his *Yao Grammar* and by Rebmann in the *Kinyassa Dictionary*. Torrend calls them onomatopoetic substantives. Colenso gives a good many of them in his *Zulu-English Dictionary*. Grout only briefly mentions five of them in his Chapter on Zulu interjections. Endemann, in the first edition of his *Sotho Grammatik* recognizes their existence (p. 170) and classes them also as interjections, but adds: "Most of the interjections of this kind do not belong to the written language." Since then the Rev. R. Godfrey has published the second edition of the Kropf *Kafir-English* Dictionary (1915) and in his remarkable Introduction has shown the immense part these expressions play in Kafir. He calls them Primary or Strong Stems. Prof. Westerman in his *Grammatik der Ewesprache* has also shown their importance in the languages of the tribes of Western Africa. It may thus be asserted that this linguistic phenomenon is met with all through primitive Africa and the conclusions which I draw from the presence of these descriptive adverbs with regard to Thonga mentality equally apply to all Africans.

As regards the name given to them, I would object to the term *interjection*. While some of them can be used as such, i. e. "thrown amongst" other words without syntactic connection, they generally follow the verb *ku ku* (or *li* or *ti*) just as "yes" or "no" follow the verb to say. So they are rather adverbs than interjections. Nor can I approve of the term employed by Torrend: *onomatopoetic substantives*. Substantives they certainly are not, as they pertain to none of the eight classes and have nothing of the nature of nouns. On the other hand, only a